

*The* **H** *Magazine for the Christian Home*  
**Hearthstone**



- **The Christian Family and Its Faith—Edwin T. Dahlberg**
- **About Early Marriages—Margaret H. Starn**

**APRIL, 1958 — 25c**



# The **H** Magazine for the Christian Home Hearthstone

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## On Being Considerate

If you frequently find yourself among large crowds on the street, in a building, or on buses and streetcars, you have probably been appalled at how inconsiderate many of the people are. They relentlessly push and shove to get what they want, regardless of who's toes they step on (literally). I have seen people on public service conveyances stand like hungry vultures before an occupied seat, a greedy, determined look in their eyes. They are ready to pounce upon the seat if the poor victim so much as looks as though he were ready to get off. When he does leave his seat, he is swiftly ambushed by these unknown, desperate persons. A bruised shin or crushed toes are likely to be mementos of his any-thing-but-pleasant journey.

When it looks as though everyone else is being rude and inconsiderate, it is a great temptation to be likewise. But remember that the Golden Rule should be practiced even in undesirable situations.

**What's Here?** Warner Muir has written an excellent article on the age-old question of immortality. "If You Believe in Immortality—What Follows?" will strengthen the faith and belief of those who already believe, and will at least give the skeptics food for thought.

All parents of teen-agers should read Margaret Starn's article "About Early Marriages." Mrs. Starn gives good advice on how to prepare yourself and your young people for the possibility of a youthful marriage.

Many articles on the working mother are written in the negative: Your children will be neglected if you take an outside job; your housework will suffer, etc. Cora Belle Beare is a working mother, and her family likes it. To learn her secret, read her article "Life Can Be Richer—Even If Mother Works."

Edwin T. Dahlberg, in his article "The Christian Family and Its Faith," tells how firm beliefs have fortified families and have made them more able to cope with life's problems.

**What's Coming?** "Group Dynamics at Work in the Family"; "How One Family Planned Its Summer"; "Include God in Your Home Blueprints"; "Women Can Win Africa for Christ"; and many other fine articles and features.

"Til next month,

S. W.

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# If You Believe in Immortality- What follows?

*by Warner Muir*

Most human societies (primitive and civilized alike) have fostered some idea of the endurance or extension of "life." Theories of immortality may be divided into two classes: those which eliminate the individual and those which enhance the individual.

There are several variations of the view that immortality is attained by the absorption of the individual into some stream or matrix wherein he loses his identity. This is the kind of belief which certain biologists have in mind when they talk about a man living in his descendants. The Old Testament statements that at death man "returns to dust as he was" represent the absorption view.<sup>1</sup>

Individual immortality has had its advocates in many cultures and religions. The upper-class pagan in ancient Rome strove to perform deeds that would

get his name listed in recorded history. To be known by name as an heroic person to future generations was, in his philosophy, to enjoy the happiest sort of preservation. Some non-Christian religions have taught that the soul transmigrates up or down into another body living on the earth.

Stated in the simplest terms, the Christian belief is that a worthy life is not defeated in death. Death is not final; it is only a transition similar to the changes which occur when the larva becomes a chrysalis and the chrysalis, a butterfly, or to the experience of entering a new existence such as the human infant undergoes when it is "born." The gospel brings men the good news of God's redeeming love.

The gospel is good news in the graveyard, as well as in the home or in the church. The good news in the graveyard is that the godly are victors even over the inevitable enemy of life, which is death. Death threatens us in two forms: the destruction of the

<sup>1</sup>Genesis 3:19; Job 10:9, 34:15; Psalm 22:29; Ecclesiastes 3:20.



physical attributes of personality by disease, accident, and old age, and the destruction of the spiritual attributes of personality by sin. Confronted by the danger of these twin deaths, Christians cry, "But thanks be to God who in Christ always leads us in triumph."<sup>2</sup>

The strongest support for immortality is that it is in accord with the nature of God. God is not capricious or vicious; he is righteous, holy, and perfect. He has made man in his own image; if he gave man less than everlasting life, God would be guilty of abbreviating himself. God's very nature overflows with love to the children that he has created. It is unthinkable that the God who loves so completely would throw away his own so quickly. Paul believed that God's love assured men of immortality. The apostle wrote, "For I am sure that neither death, nor life . . . nor things present, nor things to come . . . will be able to separate us from the love of God in Christ Jesus our Lord."<sup>3</sup>

and stand shivering and frightened beside the grave. Christ draws us to him and wraps us in the wide folds of his gay apparel, thus giving us his comfort, protection, and companionship in the resurrection.<sup>5</sup>

If you believe in the Christian view of immortality, then God's care and love have greater meaning. A radio newscaster, having reached a position near the scene of a plane crash, was broadcasting a report. He told how witnesses described the fall of the plane and what he could see of the wreckage. After stating the estimated number of dead, he closed the broadcast with the cryptic words, "That is all." Half a minute later he came back on the air, saying, "No, that is not all; there is more. We have just learned that a number of the passengers have miraculously escaped death." A similarly joyful message is conveyed about men by means of faith in the afterlife. By that faith a report of human death is changed from, "That is all" to "There is more."

One of the truly elect among the followers of Christ

*"If you believe in the Christian view of immortality, you  
may escape from the two most obvious 'prisons' of this earthly life:  
the un-Christian society of men and your own self-frustrations."*

The Christian's hope of outlasting death is supported by the assurance that Christ triumphed over death. The authors of the New Testament refer more than once to Christ as the model or example for his disciples. He is the supreme example for us, both in the way that we ought to live, and in what we ought to expect from living that way. The Savior died; but he arose from death to live forever! If that wonderful miracle happened to him, it will happen to us! That is the Christian interpretation of the resurrection.<sup>4</sup> In the fourth century Athanasius of Alexandria used a beautiful figure of the resurrection of Christ. The Redeemer, he said, is dressed in a rich, flowing cloak, glorious and golden: the garment of his resurrection. We men, the members of the human species, are clothed in the rags of death

in the first half of the twentieth century was Robert E. Speer. For a generation he stood before his fellowmen as an exemplar of the life that is in Christ. At the height of his career as a Christian leader Dr. Speer experienced a deep personal tragedy. His father's heart was burdened by the death of a beloved son, who was murdered. The murderer was never caught, and the death of Elliott Speer seemed a senseless, needless tragedy. But Robert E. Speer showed a wonderful heroism and revealed to the world the fortitude and triumph of Christian faith. The bereaved father could not help mourning, but he could also turn mourning into triumph. To a missionary who sent his sympathy Dr. Speer replied, "Life is eternal and Love is immortal; and Death is only an horizon . . . We walk in the light that streams from

<sup>2</sup>2 Corinthians 2:14.

<sup>3</sup>Romans 8:38.

<sup>4</sup>John 11:25-26; Romans 6:5.

<sup>5</sup>Athanasius, "On the Incarnation of the Word," p. 63. *The Library of Christian Classics*, Vol. III. Westminster Press, 1954.



the Cross, the evidence in time of the meaning and power of Infinite Love."<sup>6</sup>

If you believe in the Christian view of immortality, the sins which may prevent you from achieving eternal life assume a more terrifying aspect. Edward A. Steiner has related how the thought of everlasting life brought him into a bitter inward struggle. As a small boy he went to the autumn market in his home town in Hungary. With two companions his own age he moved through the booths, fascinated by the tempting fruits and foods displayed for sale. The temptation was irresistible to boys with exasperating stomachs and only a few pennies to spend. When their small store of money had been spent for ginger cookies, they were still hungry and they stole. Nemesis overtook them. As he reached for an illicit cookie, young Steiner felt the heavy hand of the proprietress upon his shoulder and received a beating from her before the whole marketplace. Christina, the kindly cook in the Steiner home, saw the fracas and paid for the damage of the filched cookies. As she took him home, Christina wept streams of tears. "Your sin is terrible," the devout cook told him. "You have not only taken from a shopkeeper what you had no right to take; you have made God lose faith in you. Now you may never live beyond this life." Writing of the incident long afterward, Steiner remembered that his guilt and anguish were more acute because he was afraid that he had lost the reward of goodness and faithfulness. He felt the way that Esau must have felt after he realized how foolish he had been in selling his birthright. Under the spiritual tension created by his crime, the humbled boy fancied that he was walking over a bridge. He would crash through it before he reached the other shore, and fall into the dark water. He would miss the rest of the road that stretched across the measureless distance ahead.<sup>7</sup>

The spiritual mood of our time is the mood of the college student who feels that he should be given creditable grades, even though his work is not creditable. It is the mood of the bigamist who thinks that having two or more wives is not wrong, but only inconvenient. A truly Christian concept of life makes it impossible to hold a casual regard for the consequences of doing evil. An understanding of the gospel of Christ not only gives men a more positive assurance of the joys and rewards promised by the Lord; it also gives men a clearer realization of the horror of losing those joys and rewards. To blase moderns sin is an embarrassing moment; to the authors of the Holy Scriptures it produces the possibility of perpetual separation from God.

If you believe in the Christian view of immortality, you may escape from the two most obvious "prisons" of this earthly life: the un-Christian society of men and your own self-frustrations. Turgenev,

the Russian novelist, asked, "How am I to be free to live rightfully in a country that afflicts me?" In her autobiography Ellen Glasgow revealed that, despite her achievements in literature (she was called, "the first woman of Virginia"), she had been relentlessly unhappy all her life. Both the Russian and American novelists concluded that life is hopeless, temporary, and futile. One of these two came to that conclusion about life because of the unpleasant social scene around him. The other made the same conclusion because of her depressed and self-pitying thoughts.<sup>8</sup>

The early Christians were persecuted just as much as Turgenev's peasants; yet their writings are not fatalistic whimperings but testimonies of triumphant living. The First Letter of Peter was written when the church was swaying under the blows of an antagonistic Roman emperor; but its author says to his fellow-disciples, "Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you . . . but rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed."<sup>9</sup>

If Ellen Glasgow had read the biographical passages in the writings of Paul, she could have found one who had far more to complain about than she had. The apostle had a malady that often "floored" him. For years he carried the memory of being an accomplice to murderers. Some persons whom he trusted most became renegades to the gospel. Do we hear Paul crying out against these perils to his peace and his status? No, we hear him say, "Now I rejoice in my sufferings . . . and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church. . . . For this I toil, striving with all the energy which he mightily inspires within me."<sup>10</sup>

In one of his dramatic short stories Par Lagerkvist tells about the inhabitants of an island who were caught in an earthquake. The island was shaken and broken up, and it sank into the sea. A few people escaped from the disaster in a ship with sails. For days they sailed over the waves, and saw no land. But the people on the ship said to one another, "There must be a land for us to live on, for the sea itself rests on the land. If there were no land, there could be no sea." One dawn the voyagers looked to the horizon, and there was land to live on.<sup>11</sup>

This mortal life of ours is frail and choppy, and subject to many troubles like the water in the sea. But it rests on something more solid, as the sea rests on the land. If we move through this mortal life in faith—in the faith of the Son of God, the conqueror of death—then we shall one day find an unmoving land on which to make our home.

<sup>6</sup>*The Inmost Leaf*, by Alfred Kazin. Harcourt, Brace, 1955, Chapters 6 and 13.

<sup>7</sup>1 Peter 4:12, 13.

<sup>8</sup>Colossians 1:24, 29.

<sup>9</sup>*The Eternal Smile and Other Stories*, by Par Lagerkvist. Random House, 1954, pp. 74-75.

<sup>10</sup>*A Man Sent from God; The Biography of Robert E. Speer*, by W. Reginald Wheeler. Revell, 1956, p. 238-240.

<sup>11</sup>*The Eternal Hunger*, by Edward A. Steiner. Revell, 1925, Chapter IV.





—Photo by erb

The family who attends church regularly develops spiritual resources with which to meet life's crises and problems.

The young woman in my church study was herself a study in despair. She announced that she had received her divorce decree that morning.

A professional fashion model, talented and attractive, she poured out the story of her distress. "My husband and I were at one time faithful church members. Nobody could have been happier than we were. The first four years of our married life were simply beautiful. Then something happened—I don't just know what. I really think our troubles began when we dropped out of church, and grad-

ually forgot the spiritual values of our religion."

How old is that story, and how tragic!

Dr. Kenneth I. Brown, executive director of the Danforth Foundation, has compared life to a house, the four corners of which are based on these four values, respectively: our education, our lifework, our marriage, and our faith. When something happens to any one of these foundation stones, the house begins to sag.

Certainly, our Christian faith and doctrine are of immense importance to successful family life.

There are many other elements that are significant in the building of the home: character, financial resources, pre-marital counseling, good housing, and a healthy social environment. Nothing, however, is comparable in importance to our religious faith, our Christian convictions.

An article in *Business Week*, entitled, "Autopsy on *Collier's*," raised the question some months ago as to how it was that a magazine with 4,000,000 readers could die. The author of the article explained the failure of *Collier's* by saying that this giant lost its hold



# The Christian family and Its faith

by Edwin T. Dahlberg

Edwin T. Dahlberg was elected president of the National Council of Churches at the December meeting in St. Louis.

on the vital concept of publishing, which is the *idea*. "A publisher stands or falls on an idea," the writer said. "He'll be successful or not depending on his concept of his magazine and how it fits into a rapidly changing America." In spite of the fact that in 1919 the Crowell Publishing Company poured \$15,000,000 into reviving *Collier's*, and that advertising revenue in the peak year, 1947, reached the vast sum of \$23,000,000, neither the millions in dollars nor the millions of readers could save this great weekly journal. Somewhere along the line, some-

time during the late 1930's, *Collier's* lost the vital concept. The loss of a consistent concept began to show. The magazine had a series of editors—a new one every two years, on the average. It announced a series of new programs, soon veered from each. There was no clear policy, sharp and shining.

Something like that happens to families when they lose the Christian concept—the Christian idea—which is to glorify God as revealed in Jesus Christ, whether through love, work, parenthood, stewardship, or service to the community and the nation. As soon as this

idea begins to fade, fathers and mothers and children begin to go off on tangents. They see each other less and less. There is no common center. Parental authority breaks down. Though the perplexed members of the family go on this trip and that trip, or buy the costliest gifts for each other, the lamp of love and serenity burns low.

Financial authorities have pointed out that even our word "credit" has the same derivation as our word "creed." People will extend credit to each other only when they believe in each



other. When the creed fails, the credit system collapses. So it is with the family when the members cease to believe.

Let us take as an illustration the necessity of a firm belief in God.

Gilbert Chesterton said on one occasion that if he were renting a room in a rooming house, the first question that he would ask the landlady would concern her belief in God. For he believed that even her housekeeping would depend somewhat upon the answer to that question. There is no doubt in my mind that this is true. I was once the pastor of a church in the heart of a great city slum area. Somehow a vital experience of Christian conversion always brightened up the windows, made the curtains more clean and colorful, left the floors better scrubbed and shining. When I visited a Christian village far up in the Garo Hills of Assam, I found the same process at work. The gospel of Jesus Christ concerning the love of God for the human soul made the whole village more sanitary and beautiful.

This faith affects parental authority also, and the discipline of children. The late Dr. Richard Cabot used to say that when he was a boy, he was governed not so much by the authority of his father and mother. Rather, he was governed by the authority to which they both looked up—the authority of God. He saw reverence for that authority shining in their eyes. Where children sense the fact that their parents feel a sense of responsibility to nobody, they soon adopt the same policy, and feel no sense of responsibility toward their parents, either. When all the members of the family are related to God, there is a finer sense of respect and human dignity all around. As one boy expressed it, “I love to sit in church, because it makes me feel bigger than I am.” That is what the worship experience should do, whether in the church or at the family altar. It heightens the sense of personality and worth. That is one reason why I was de-

lighted when one of my two-year-old granddaughters, on her first visit to our home, folded her hands the moment that she came to the table, closed her eyes, and said simply, “Pray, Grandpa!” Faith in God, and a worshiping experience can begin early in life if the parents set the right example.

Consider what it might mean to the family life of America if all our people began to think seriously again of such a doctrine as the grace of God. Grace was once defined by Samuel McCauley Lindsay as “that quality in the heart of God which leads him to treat us better than we deserve.” We should remember that when we “say grace” at mealtime. What American family is there, in these days of hunger and famine all over the world, who should not feel that it is only by the grace of God that we have our meals three times a day! If we remember that by grace we are saved, by grace we are fed, by grace we are educated and prospered, it might do much, not only in our attitudes within the family, but for our attitudes in the family of nations. We have achieved much ourselves, to be sure, through our American system of free enterprise. Nevertheless, had it not been for the grace of God in the forests, the mines, the oil wells, the rivers, and the good earth of the land that we call America, plus the faith in Christ that was brought to these shores by our forefathers, we, too, might have been in the destitution and misery of what we call “the backward nations.” Not unto us be the glory, but unto God alone.

If we really experience the grace of God, we will begin to treat each other better than we deserve. That would do much to prevent divorce and juvenile delinquency. We should remember that Jesus said that it was for the hardness of their hearts that God permitted the Mosaic divorce system among the children of Israel. Today we are experiencing again a terrible hardness of heart in the American family. Those of us who do marriage counseling find it almost impossible sometimes to reconcile husbands and

wives to each other, for the simple reason that they are so hard-hearted and unforgiving. A rediscovery of the loving grace of God in Christ could change this.

I remember on one occasion a brilliant young law student who wanted to break up his marriage. “There’s no use talking about the reviving of our marriage,” he said. “I don’t love her anymore. I’m fed up with her.” Pointing out to him that they had never given their love a fair chance, that they were tired and exhausted from overwork, I said at last, “Do you remember the verse in the old hymn that says,

‘Down in the human heart,  
Crushed by the tempter  
Feelings lie buried that grace  
can restore;  
Touched by a loving heart,  
Wakened by kindness  
Chords that were broken will  
vibrate once more?’”

The young husband sat in silence for a moment. Then he said thoughtfully, “Yes! Grace—the grace of God—might do it.” The grace of God did do it. They both began to treat each other better, in terms of the spirit in the heart of God that leads him to treat us better than we deserve. Now they are living together, in a distant part of the country, happy and united still, as far as I know.

James M. Barrie in his lecture on “Courage” said that the home was the fifth great university of Scotland, however poor that home might be. It is the greatest of all schools of life, whether in Scotland, America, or any other nation. But that university of life must come under the sovereignty of God again. It must shift the center of allegiance from self to Christ, if it is to be truly happy and blessed. This means that it must be a praying home; a Bible reading and church going home; a home that has within it the spirit of the Kingdom of Heaven. God grant that whether in sorrow or in joy, the young married people of our generation may say with Joshua of old, “As for me and my house, we will serve the LORD.”





—Illustration by Winifred Jewell

Willa chattered self-consciously at first. Then she drew a deep breath. "Would you mind holding Paula while I go warm her bottle, Beth?" she asked.

# CONDOLENCE

by Dorothy E. Prather

Beth noticed a blot that the tear had made on her paper. She reached in the mahogany desk for a fresh sheet and again tried to fix her attention on the task.

"Now it's my turn to try to comfort Willa, and I must not fail her. Sympathy messages always throw me!" she despaired.

Of course, she and Chris would

be going down to Beaverton for the funeral, but the message couldn't wait.

Her mind went back to the time when their positions had been re-



*Things like this happened every day;*

*but they still wouldn't call it by its real name—murder!*

versed. College roommates, she and Willa had married the same year. In less than two, twin boys had come to Chris and her; but Jed and Willa's first was to arrive the same summer as the third little Enright.

Life had been so hectic while the twins were babies, and she had been so fearful that something would happen to them. She had determined to enjoy this baby, maybe even spoil "her."

"I hope we both have girls," said Willa, as they hemmed dozens of diapers together on Beth's portable electric sewing machine. "They'll grow up together, probably fight over the same boy friend, and wind up as college roommates, too!"

Willa's arrived first—a dainty beauty with reddish blond hair and eyes that seemed to find the world an interesting place. Beth took a plant to the hospital, waddling in, and half expecting the nurses to keep her there!

"Oh, you lucky thing! A red-haired daughter! With that perfect clear white skin—she'll really have the boy sitting up and taking notice! Mine will probably be a freckled faced runt with dish-water hair—won't hold a candle to your pretty little Paula!"

But secretly Beth knew that her own would be even more beautiful! Not at all like the skinny, red little twins. Not that they were skinny now. At three, Peter and Philip were as sturdy and mischievous as a pair of bear cubs, and just as adorable.

Ten days later, after a wild dash to the hospital in the rain, Beth remembered coming out of the swirling gray fog to find Chris holding her hands, both of them, tightly in one of his big

ones, the other smoothing the tousled hair back from her forehead.

"Is it a girl, Chris? Shall we name her Penelope? Peter and Phil and Penny?" she asked thickly.

"My darling!" Chris's voice was husky, and he stopped to swallow before he went on. "Beth, we won't worry about a name—this time. Our little girl didn't quite make the grade."

When she came home from the hospital, Beth couldn't stand the thought of seeing children. Not the twins, and especially not baby Paula. She didn't see anyone but Chris for weeks. When Chris suggested bringing the boys home, Beth turned away, a hardness in her breast that made it impossible to speak. Her eyes looked back from her mirror, expressionless and heavy. When Chris tried a bit of gaiety, she frowned him into silence.

She answered the doorbell that afternoon with her usual patient irritation, and gasped to find Willa, and, of course, baby Paula.

Willa chattered self-consciously at first. Then she drew a deep breath. "Would you mind holding Paula while I go warm her bottle, Beth?" she asked. "I know where to find everything."

Beth stood aghast, but held out stiff arms. The warming process seemed to take a long time. She watched the dainty mouth, curled into a trusting smile, the blue eyes seeking laughter. She sat silent, curious emotions stirring, then churning within, the hard core a physical pain. Soon a tear dropped, then a torrent. Willa laid Paula in her buggy with the bottle and patted Beth's shoulder gently.

Finally, she stood at Beth's back, firmly rubbing the tense muscles, a trick that they had learned at college, when hours of study resulted in tired muscles and tight nerves.

"How are the twins, Beth?" she asked at last. When Beth didn't reply, Willa quoted from one of Frost's poems that they admired together.

"The woods are lovely, dark and deep, but I have promises to keep, and miles to go before I sleep." She and Paula left then, and Beth rushed to the phone.

The words came tumbling out incoherently: "Chris, come as soon as you can—we've got to drive up to Roseville tonight! Chris, do you hear me? I need Petie and Phil!"

Although there hadn't been two girls to grow up like sisters, the twins had made up to Paula for the lack. They walked her to kindergarten when they were third graders, and threatened to whip any boy who teased her.

Then there was Paula at seven, learning to ride Phil's pony, red-gold hair flying out behind her and eyes snapping with excitement. When she was nine, the twins had her rowing their fishing boat, so that they could give their undivided attention to their lines, and occasionally, to a trout!

Jed and Willa didn't do any camping. So Paula learned nature lore with the twins, too, gathering in all the little creatures of the woods, to love and worry over them. Beth smiled, reliving the summer that Paula had a baby chipmunk for a pet, teaching it to run up her arm for the crust of bread or soda cracker on her shoulder.



When Jed was made plant manager at Beaverton, Paula cried a little at moving, and wrote long weekly letters back to the whole family. The twins came down from college to attend her high school graduation.

"Nearest thing we've got to a sister, you know!" Pete exclaimed, as he and Phil surrounded the glowing girl at the graduation ball. Beth was surprised to find that the words didn't hurt any more. Paula so nearly filled that same spot in her own heart, too. She came up to the cabin that summer while Jed and Willa were on a business trip.

"It's going to be awfully dull for you here, with the boys working for the forest service," she objected.

"Oh, Beth, you know I love this place!" Paula cried, her arms filled with a variety of wild flowers. "This must be the closest

spot to heaven that there is on earth!" she said as she gazed up at Mt. Boulder, whose north slopes still wore a rick-rack trim of snow.

Beth replied, "I'll lend it to you for your honeymoon, my dear!"

"I'll hold you to it—your wedding present—a whole two weeks at the cabin!"

"I'm not stingy! Make it a month!" Beth laughed.

Only two years ago. Beth's fingers clicked the ball-point pen open and shut automatically. She could see Paula again, in the simple white organza, under the arch of clematis in Willa's pretty garden. There had been such a special radiance about the girl. Beth was unashamed that tears streamed down her cheeks when Paula drew her face down for a kiss and the precious whisper, "Oh, Beth I'm so happy—and thanks so much for postponing

your own vacation so we can have the cabin!"

A couple of lines from Scott came to her mind as she stared at the still-blank paper: "One crowded hour of glorious life is worth an age without a name." She opened the pen resolutely—again.

Things like this happened every day; but they still wouldn't call it by its real name—murder! The drunken driver on the wrong side of the narrow canyon road—mangled bodies on the rocks below.

She scribbled hurriedly and then dialed a number. When the voice said, "Western Union," she steadied herself.

"I have a message for Mrs. Jed Rice, 185 Lakeview Drive, Beaverton. 'In my Father's house are many mansions. How glad I am that Paula and Phil could go through this new doorway together!'"

## Grandma Is Old

I can't remember clearly, folks all say:  
Even the time my Jimmy ran away;  
And later, John, who should have come by four,  
Was wrecked . . . a train . . . and he came home no  
more. . .

These times of pain float by on hazy wings,  
But plainly I remember other things:  
The look on Jimmy's face one Christmas Day  
When for a breath, he thought to kneel and pray. . .

John's eyes when he had bought the coat at last  
For me (my first for fifteen winters past!).  
My son's swift smile, his first attempt to walk,  
The close warm times we had at home in talk. . .

"Her memory is bad!" If they just could  
But understand—my memory is good!

Ila R. Monday



# Answering Children's Questions on RELIGION

There is one thing certain in life! There always will be questions asked by children that must be answered satisfactorily if they are to grow into happy, well-adjusted people, making their contribution to society.

Mary will come home one day, and out of a clear blue sky will ask, "Mother, does God punish us when

we are bad?" or, "Where is God?" or, "What happens when you die?" or, "Where is heaven?" or, "How did Jesus rise from the dead?" or, "What will we look like in heaven?"

You find yourself gathering your wits about you and stalling for time, knowing that the answers that you give must sound convincing. A parent cannot

When answering your child's questions on religion, do not "beat around the bush" and give vague, unsatisfying answers.



—Photo by erb



*This article gives some of the questions that children most frequently ask  
on religious topics, together with sensible, easy-to-comprehend answers.*

**by Merle E. Fish, Jr.**

satisfy a child if he himself does not believe what he is saying. One cannot deal with these questions too specifically, as each person may be dealing with a child of different age; but some things must get across to the child.

### **Does God Punish Us When We Are Bad?**

Perhaps the child has heard the ancient myth about the book that is kept by an angel in heaven on all the good and bad deeds that one does on earth. So far as I know the only reference to anything like this is in the Book of Revelation, where the book of the names of the saved are recorded. This passage says that the book lists only the names of the saved—not that their deeds were good or bad.

God does not punish us directly in the same way a parent does. God has laws that have their own punishment when they are broken. When we run through a stoplight and a policeman catches us, we do not say that the policeman is punishing us. Rather, our punishment comes from our having gone through the stoplight. We all know that if we allow people to go through red lights, there would be far too many accidents. We therefore accept our punishment. We know that we have to abide by the rules in life, just as in a game, or we are not able to play. Life has its rules, and to break them brings punishment upon oneself.

God's rewards in life come from doing what God wants us to do, which means doing in life what is best for everyone concerned. We are happier this way, and life seems to favor us more.

As to a place where deeds are recorded, I am sure that God records them in the same way any good parent does. He may remember misdeeds if they will be of help in making one a better person by the reminder of the event; but he more often than not remembers the total personality and what we generally are like. Our lives are blessed or punished far more according to what we are normally than by a few unusual times. That is why we believe in the complete forgiveness of sins for those who are truly sorry or repentant for what they have done. To do habitually the wrong thing is out of character for a Christian. God knows it, and you know it. As you try to do better, God forgets the past and helps you to be true to your best in the future.

### **Where Is God?**

This is a difficult question; but once this one is solved to his own satisfaction, one is well on his way to solving many other problems, particularly in regard to immortality. You might begin by asking the child to point to himself. He probably will point to somewhere near the middle of his chest. Now ask him if he lost an arm, would he lose himself? How much of his body could he lose and still not lose himself? He probably will realize eventually that his body is not necessarily himself.

Then ask if he can imagine himself playing in the home of another child, several blocks away; or if he can picture himself back in the woods where he spent his vacation last year. Point out how he is able to put himself anywhere through his imagination, while his body remains right where it is. So his body is not necessarily himself. In other words, if he did not have a body, he really could do a lot more things, and he could be anywhere, anytime, present, past, or future.

A child can put himself into the twenty-fifth century with Buck Rogers or ride the ocean with Columbus. You will need to point out that he cannot take his body into the twenty-fifth century, because it will be gone by that time; he cannot take his body back to Columbus' time, because it was not born yet.

This is why God does not have a body. He could not do all the things that he wants to do or needs to do, or be all the places he needs to be if he had to take a body. God is much freer without a body. When we have lived our life here, we will be freed from our bodies and able to do many things that we cannot do now. Without a body we can think ourselves in China this instant, and right back here the next. If we had to take our bodies in the swiftest airplane, it would still take many hours. Because God has no body, he is right with you the instant that you think of him and need him.

God, therefore, exists in every person's heart and mind just as our friends are still in our thoughts even when we cannot see them. That is why Jesus said of God, "He is not a God of the dead, but a God of the living."

### **Where and What Is Heaven?**

Heaven is the place where all who love God go when they die, and yet it is not a place. It may be



different for different people. One thing will be the same for all of those in heaven. That is, they all will want to be with God. Consequently, people who do not love God and do not want to be with him will not be in heaven.

Heaven is where we live forever. It is not really a place at all, except in our minds; for we have talked about the fact that without a body we do not need to be in a place. We can be wherever our thoughts lead us. We can picture something that we never have seen and go there in our imagination. I remember "Peter Pan" when I was a child, and how I sailed into the sky and off to "Never, Never Land," even though it was not really a place except in children's minds. We can imagine what heaven is like before we get there.

We know that we will have more variety in heaven than on earth, because to have variety now, our bodies have to feel something to experience it. Without our bodies, we can be so many different places and experience so many different things. There will be no need for time. So we will not have to worry about getting home for meals, or getting to school on time. We always can be where we most want to be for as long as we wish. With no body to worry about for feeding or sleeping, there will be no need for time.

### **Did Jesus Rise From the Dead?**

He rose the same way that you and I will. Paul says that there were people who saw him and recognized him; and felt him near them. I have felt just the same way about someone who has recently died. I am so sure that they are near that I can feel them and hear them. A child may have felt this with a pet that has died. It is possible to reach children with this common experience. They are sure that they just heard the kitten meow or the dog's low growl in the darkness of their room, or even believed that their pet was actually in the room.

Jesus rose the same way that you and I will. His body was different when he arose, but even so his friends recognized him. It was different from ours; because when he appeared in a room before his disciples, all the doors and windows were closed. You cannot do that in these bodies of ours. He also walked on Easter Sunday with some friends who knew him very well; but they did not know who he was until they bowed their heads to pray. Then he just disappeared. He was so real to Thomas, that he felt the nail holes in his hands and feet; and so real to others, that he ate with them. Death does not need to stop our friendship and fellowship with others who have given up their bodies. We sometimes can feel the influence of dead members on the life and work of the church in the present time, as though their interest and guidance were still with us. Because they have no body like ours, we tend to cut them off from our friendship.

Jesus still walks and talks with people today. Sometimes we feel him so near that we know he is

guiding us; and we feel his spirit in ours, giving us peace, and quiet, and solving our problems.

### **What Happens When You Die?**

Nothing much happens so far as you are concerned except that you drop off your old body. Your friends may mourn a while because they cannot see your body any more; but the Christian will know that your body is not really you and they will not mourn for long. They will rejoice that you have the opportunity to be with God in the same spirit as he is spirit.

We can assure youngsters that not many children die any more, as they did a hundred years ago when scarcely half reached the marriage age. When children do die, they are well-cared for in the love of God. Since there will be no body any more, the concerns of worrying about meals and sleep and clothing, which parents are needed to help with in this life, will be no problem. In heaven there will be so many others helping them to grow in the right way in a heavenly spirit that they will not miss their parents very much. They will know that time passes quickly there; that in no time at all their parents will join them in heaven.

### **What Will We Look Like in Heaven?**

This is an interesting question. The answer is that we will look like ourselves. In other words, we will not look like the body in which we died, because then the people who knew us only when we were young would not recognize us. We will know our friends by what they are. The way that we know people in this world whom we have not seen for fifty years is not by the looks of their bodies. We know them because of the shared experiences. We ask them what their name was then; if they remember so and so; if they went to school or work at a certain place. Suddenly, we realize who they are. It is not because they look the way that they did then, but because we have shared our lives together. That is what will make heaven so wonderful, because we will know people for what they are, not what they look like.

Surely, this has only grazed the surface of how to answer children's questions; but if it stimulates thought, even different thought from that expressed here, it has served a purpose. I have tried to base this on what Christ teaches. I am well aware as a parent, that one answer when the question is asked is worth five answers given when you are prepared and the child really is not interested at that moment. We must be forearmed for the inevitable questions that will come. One of the wonderful things about Jesus' teaching was that he always had the answer when the question was asked. That is the best time to answer most questions.

Jesus said, "Let the children come to me, and do not hinder them." Some parents forbid their coming to Jesus because they are not able to answer the questions about him. As parents, let us so examine our faith as to be able to meet the questions of our children when they come.



# *About Early Marriages*

by Margaret H. Starn

*All parents of teen-agers should read this article on how to deal  
with the problem of youthful marriages.*

"When the children are asleep,  
We'll sit and dream  
Of things that every other  
Dad and mother do."

So sing Carrie and Mr. Snow in a duet in the musical play, "Carousel." These words express the hopes and aspirations that parents have for a child even before he is born. They dream of his future, the kind of person that he will be, his education, his vocation, his marriage. Even the little child has his dreams of his future world, revising them from time to time as he grows older.

When the child begins to reach maturity, his and his parents' dreams often clash or are shattered by reality. To parents, who have dreamed of marriage for their child at a mature age following the completion of his education, it can come as a shock when they realize that this dream is about to be broken by their teen-ager's plans to be married. This moment can leave them gasping unless they have realized that it might come and have prepared themselves for it. There are three courses that parents may take when their teen-ager makes the announcement of an impending marriage.

The first might be the parents' flat "No," leaving no chance for further discussion. Many parents or their relatives may advise this course; and it would probably be used by a mother and father who are totally unprepared for this event or who have always made all the decisions for their children. If the son or daughter complies with the refusal, it might be because he may secretly have wished not to be married. More likely, however, he permits the "No" to stand because he continues the pattern of accepting his parents' decisions.

There can be some dire consequences of the irrevocable "No." The teen-ager may seemingly be submissive, but harbor bitterness and resentment toward the parents. This can result in a growing aloofness or estrangement and unhappiness. Or again the daughter or son may be openly rebellious, and an uncomfortable atmosphere can pervade the home for some time.

Again the parents' refusal coming in conflict with the teen-ager's desire to marry could result in a run-away marriage. In such a case the father and mother might never accept the marriage or might

eventually become reconciled to it. The young married couple, in either of these situations, start out their new life with one serious strike against them. Bitterness can grow and destroy any possibility of a happy relationship between the parents and the young people, and it can even creep into the marriage. The young husband and wife have a long uphill struggle ahead of them to reach the goal of a happy and successful life together and may never succeed.

A second manner in which parents might meet their teen-ager's plans to be married would be an attitude of indifference or despair or even of an angry acceptance. This could result in the mother and father saying, "Go ahead if you insist, but leave us out of your plans," or, "All right, get married, but you know we don't approve," or, "It's up to you. We wash our hands of it."

In such a case the young people are beginning their marriage handicapped by a feeling of guilt or depression. This can be a handicap serious enough to prevent their building a lasting and happy wedded life.

Surely, there can be a happier



way to meet the teen-ager's desire to be married, a way that will foster continuing love and respect between parents and youth. That brings us to the third course that parents may take. If parents have realized that it could be possible that a child of theirs might wish to be married at an early age, they can be prepared to meet the situation as wisely as possible and thereby hope to bring about happy results for all concerned. If there has been a family pattern of love, patience, consideration for and discussion of differing opinions, this situation, cataclysmic as it may seem, can be met with calmness and understanding as together parents and youth make the decisions in the matter. If this procedure has not been the family pattern, surely now an attempt should be made to treat it in this manner.

The first step that they can take is to say to the young couple:

"Let's talk this over and try to see from all angles your desire to be married and what is involved in your marriage at this time. In the light of the answers that you give, think it over some more and then make your decision."

Such an approach is reasonable and brings to bear on the attempt at the solution a co-operative attitude on the part of all. There are many points to be taken up in the ensuing discussions. Here are listed some of the questions that the parents might ask:

1. You are young in years, but how mature are you emotionally, mentally, and spiritually?
2. How well do you know each other?
3. Have you seen each other in varying moods, and have you been able to cope with the unpleasant ones?
4. Why do you want to be married now rather than waiting several years?
5. Is your feeling for each other more than a physical attraction?
6. Do you understand the give and take of marriage?
7. Have you seen each other in the background of each one's home?
8. Do you know each other's parents? Are you congenial with them?
9. What is the relationship of each between his or her parents?
10. Do you realize the respon-

sibilities of marriage?

11. Will your religious faith bring harmony or discord into your marriage?

12. How do you plan to finance your marriage?

13. If your parents help to subsidize your marriage now, what are your plans for financial independence later?

14. Are you ready for the possible responsibilities of parenthood?

15. Do you have an attitude of permanence as you plan for your life together?

16. Do you not feel that by waiting you will be better able to build a more stable marriage?

As the parents and young people discuss these questions, they will realize what bearing the answers will have on the advisability of the early marriage or of a delay in plans. If the answers indicate that the couple are not ready for marriage, perhaps the boy and girl will with good grace postpone their plans. On the other hand, they may still persist in their desire to be married. In this case, or if the answers seem to show that the young people are ready for marriage, the parents' attitude will have much to do with preserving happy relationships and with their children's attaining a successful marriage. Joy and good will can be a part of the wedding and the marriage plans, if parents can see beyond their broken dreams to the need and importance of entering wholeheartedly and lovingly into the preparations for the marriage. Their attitude of co-operation can foster confidence and security in the hearts of the young couple as they prepare for their life together.

Children are being prepared for marriage from the moment of their birth. The home in which the child grows up and his own relationship with his parents will have a direct bearing for good or bad on his marriage. A Christian home will be the best source of preparation for a young person's marriage. In such a home parents and child can work together happily although their dreams seem to clash.

Your own attitude can determine the success or failure of your teen-ager's marriage.

—Philip Gendreau







# A Child's Eye View of Death

by Ruth McDonald

When our three eldest children were small, we adopted the custom, in sheer self-defense, of making an excursion every Sunday afternoon. We were somewhat taken aback one spring Sunday when the children suggested that they would like to go to the cemetery. I have never been much for visiting the graves of those I love. I like to know that they are neatly kept. But when the real self has outlived the physical body, then its discarded shell is not the place where I like my thoughts to linger.

We had outnumbered ourselves, however. We agreed to a trip to the cemetery. It was a lovely afternoon. The grass was very green, and peonies and columbine and bleeding heart bloomed on many of the graves. We had warned the children that this was no place for noisy behavior. I think that they felt it themselves, for they talked to each other quite softly.

I suppose no roots are very deep in western Canada, but our children's are as deep as any. They have two sets of great-grandparents asleep beneath those tidy lawns. After they had flitted about, and the educated member of the trio, who was finishing grade one, had read the inscriptions on a few headstones, they asked to see the family plot.

We stood in front of the tall, polished black granite monument that marks a great-grandfather's grave. Our literate one read off the inscription: "Alexander McDonald, March 1, 1837. That's when he was born. January 21, 1911. That's when he died." Underneath he read, "Winnipeg, 1873." We told him,

"That's the year he came to western Canada.

There were Indians then, and not many white people."

Underneath, he puzzled over the letters, Rev. 22:3, 4. We explained that Rev. stands for Revelation, in the Bible, and agreed that we would look up the verses and read them together when we got home. Their great-grandfather, we told them, was a preacher—the first Baptist missionary in western Canada. Then we read the names and dates on the other headstones in the plot. A tiny marker disturbed them the most. "Born March 4, 1907. Died March 9, 1907." Why, that wasn't very long—not even a week. Death in the fullness of time they could understand, but this tiny person had had no chance to live. Why not? They wrestled with the idea that God withholds some of his answers from grownups, too. They read the dates on the other great-grandparental graves. "Born 1848. Died 1932." "Born 1845. Died 1927." They sounded so long ago. History was getting dull. We went farther afield.

Down one of the paths we came to a freshly-dug grave, the soft black soil not yet sunk to the level of the grass. Mounds of withered flowers lay limp and browning on the graves. Here, then, was someone who, yesterday perhaps, had walked and talked and laughed, and who now lay still and quiet underneath the soil. The eagerness faded from their faces; but they accepted it with the matter-of-fact calm with which children always accept reality when we refrain from coloring it with our adult fears.

The last stop of all was at my mother's grave. We read her name and the dates. Underneath were

*(Continued on page 30)*





Joe is happy because your Easter Seal support makes it possible for him to stand like other children. He asks you to continue backing Easter Seals, so that other youngsters will get the care and treatment that he is receiving.



*Give Them a H*

These crippled children are receiving pre-school training in preparation for regular school. The Easter Seal Society needs generous help to expand this vitally important education service in your community. Give crippled children a hand by using Easter Seals.





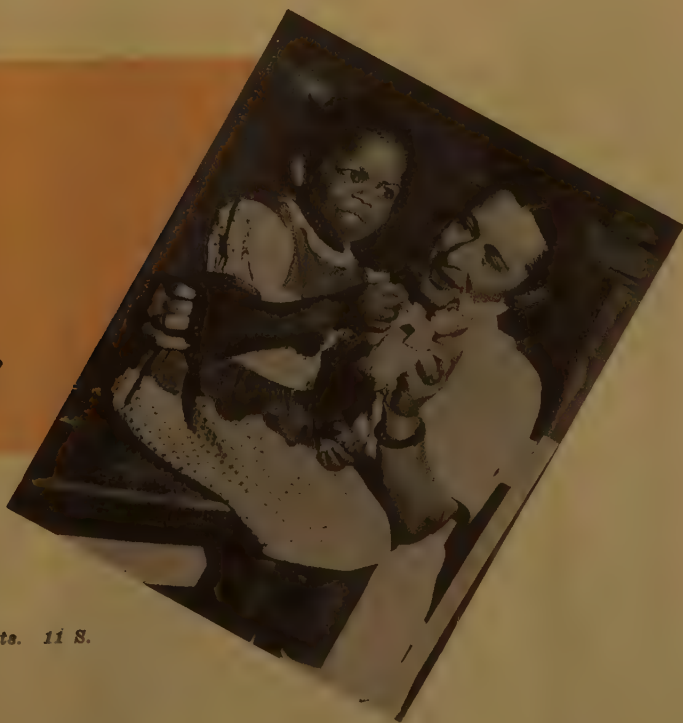
It's Betty's turn to feed the pet donkey, mascot of a camp for crippled children. Easter Seal support helps make it possible for more than 7,000 crippled children to attend summer camps in thirty-three states.



Easter Seals make possible such important services as this diagnostic clinic where Mary receives expert diagnosis and treatment by skilled doctors and therapists. Your Easter Seal contributions make this vital service available.

g Hand

Through Easter Seals



—From the National Society for Crippled Children and Adults. 11 S.  
LaSalle Street, Chicago 3, Illinois.

At an Easter Seal convalescent hospital a therapist teaches Doris how to strengthen her grasp. Your Easter Seal contribution will be used to help crippled children receive care and treatment at centers in your own community.



# Worship in the Family with Children

## To Use with Younger Children

### BERT'S SURPRISE

The sun was warm. The soft breezes were playing among the baby green leaves. The bees were humming. The tulips and daffodils in the garden were nodding their bright heads.

Bert held out his arms and laughed with joy. Just then, Daddy came into the yard.

"Daddy, Daddy!" Bert called. "I like it out here in the yard!"

Daddy smiled, "So do I," he said. "I like it out in the barn, too."

"Can I go to the barn with you?" Bert asked.

"Yes," Daddy answered, "but we will have to go tell Mother that you are going with me. If she looked out into the yard and did not see you, she would not know where you were." So they both went into the house to tell her where Bert was going.

Bert held Daddy's big hand as they walked through the yard. He held it as they crossed the road. Daddy was talking. "There is a surprise in the barn for you," he said.

"What is it?" Bert begged. He was jumping up and down with excitement.

"If I told you, it would not be a surprise," Daddy answered with a smile.

Soon they were in the barn. Daddy led the way to a stall and opened the door. There were some little twin lambs!

Bert rushed to them. "Daddy!" he said, "where did they come from?"

"They were born the other night during the hard rain," Daddy answered.

"Why?" Bert wanted to know.

"Because that is God's plan for sheep in his world," Daddy explained.

"Why aren't they with the mother sheep?" was Bert's next question.

"They were almost drowned when I found them," said Daddy. "So I brought them to the barn. Now the mother sheep will not take care of them. We will have to do it."

"I will help you, Daddy," Bert said quickly.

"Good!" Daddy approved. "That is part of God's plan, too—for us to help take care of the new life that comes in the springtime."

—Bob Taylor



### A Prayer

Today we saw a little lamb. He ran about and said, "Ba-a-a-a." His wool is so soft and curly. Mother says that when he is grown up, his wool will be cut off. Then it will be made into yarn. From it something, perhaps a sweater, may be made to keep someone warm. Thank you, God, for warm clothes. Thank you for sheep and little lambs that help to make them for us. Amen.

—Frances Bourne Taft

### Theme for April

## New Life in My World

### A Word to Parents

The materials on this page and on the next two pages are for your use in moments of worship with your children. If you have a family worship service daily in your home, some of the materials here may be used at that time. If you use *The Secret Place*, you may find that some of them fit into the meditations in that booklet.



# To Use with Older Children

## THINGS TO THINK ABOUT

Once again it is spring, and new life is growing all about us. How can you be sure that spring will come; that trees will leaf out; that plants that looked dead will begin to push little green shoots through the earth; that birds will return to build their nests; that other new life will appear?

If you do not know why you can count on this orderly process of nature, read Genesis 8:22. This gives an answer that will help you to understand more about God's good plan for his world.

What do you enjoy most in the springtime world? Do you sometimes wonder how all these things happen? Make a list of the things that you like to think about. Your list may be like this one:

How the sun travels northward in spring, rising a few minutes earlier each morning so that the days grow longer and warmer with the advancing season

How birds know how to come back to the same section of the country, sometimes to the same bush or tree to build their nests

How birds have the knowledge to build nests

How seeds grow

How little tender plants, so fragile that they may be broken by a small animal stepping on them, or by swift rain beating on them, or by hard winds blowing them, can push up through the hard earth

How each seed develops according to its particular family: A beet seed never develops into a carrot; a lilac bush never grows roses or marigolds

How seeds are distributed so that each plant, flower, shrub, and tree may continue its species on the earth

How tiny young trees can grow in a small amount of earth; can send down growing roots through rocks; can even split rocks by their growth and their effort to gain good rich soil

How plants and trees are able to take nourishment from the sun, air, and rain

How lambs (look at the picture on the opposite page) and other young animals grow; why they are able to walk and do other things at birth that human babies cannot do

Why vegetables and flowers grow from seeds, birds and fowls hatch from eggs, but babies and young animals are born

The Bible gives us the answers to some of these questions. Jesus knew about God's plan and talked to people about it. Read Mark 4:26-28 to see what he said about plant life in the earth.

Look at the picture on this page. Notice the seeds flying away to make it possible for other plants of this kind to grow. The Bible tells about this process, too. Read Genesis 1:11-12.



—Gedde Harmon



### An Easter Song

Thank you, God, for blossoms white  
On our pear tree overnight;  
Fresh green leaves and baby flowers,  
Washed clean by the April showers;  
Baby kittens, and what's more  
A real, live baby girl next door!

Thank you for the Easter bells,  
Happy Easter song that tells  
Jesus came to earth to be  
A Friend to boys and girls like me.  
While all the world is praising you  
Help me to grow more loving, too.

—Belle Chapman Morrill



## For Family Worship

If your family is accustomed to a beauty center to create an atmosphere of worship in your home, plan to use spring flowers, a potted plant, or mosses and wild flowers.

### Call to Worship:

The flowers appear on the earth,  
the time of singing has come,  
and the voice of the turtledove  
is heard in our land.

The fig tree puts forth its figs,  
and the vines are in blossom;  
they give forth fragrance.

—Song of Solomon 2:12-13

**Song:** Choose from the following hymns: "Blue Sky Soft and Clear," primary pupil's book, year one, spring quarter, page 6; "All Things Bright and Beautiful," primary pupil's book, year two, spring, page 6; "For the Beauty of the Earth," primary pupil's book, year three, summer, page 6; "Christ the Lord Is Risen Today," junior pupil's book, year two, spring, page 6.

**Meditation:** Plan your own meditation based upon a favorite passage of scripture, on the call to worship, or use one of the following: "A Glad Morning," primary pupil's book, year one, spring quarter, page 7; "Everything Beautiful in Its Time," primary pupil's book, year two, spring, beginning on page 3; "Jesus' Friends Are Made Glad," primary pupil's book, year three, spring, page 9; "Some Important Questions," junior pupil's book, year two, spring, page 5, using the scripture passage beginning on page 4; "Thinking About Jesus," junior pupil's book, year three, spring, beginning on page 3.

**Poem:** Use one of the poems printed on these pages, or choose from the following: "God Takes Care of Everything," primary pupil's book, year one, fall, page 25; "I Love God's Tiny Creatures," primary pupil's book, year two, spring, page 5; "The Meaning of Easter," junior pupil's book, year two, spring, page 3.

**Song:** Choose another hymn suggested in the list.

**Prayer:** Choose one of the prayers printed on these pages or use the following: Dear God, thank you for your good plan for spring and for the new life all about us. Amen.

### A Prayer

Dear God, thank you for our new little kitten. We love to feel his soft fur and to hold him close to us. He is so very little. He needs us to care for him. Help us always to remember to give him food and water. Help us to be careful not to hurt him. Amen.

—Frances Bourne Taft

### God's Love

God loves the flowers  
And this I know;  
He sends the showers  
To help them grow.  
God loves us, too,  
Each girl and boy;  
He sends the flowers  
To give us joy.

—Florence Pedigo Jansson

### A Garden

There never was a lovelier thing  
Than a garden in the spring;  
Bud and flower, butterfly, bee,  
Singing bird, all speak of Thee.

—Jessie B. Carlson

—Eva Luoma



# TOMMY TERWILLIGER'S ANIMALS

by Enola Chamberlin

Mother and Father and Tommy Terwilliger decided to move to the country.

"We will have a horse to plow the land," Tommy said. "We will have a cow to give milk. We will have a hen to lay eggs. I will go find them and buy them myself."

"That will be fine," Father said. "I will be too busy driving back and forth to the office in the city to help much."

So, on the first day they were settled on the farm,

Tommy went out to look for a horse, a cow, and a hen. He stopped at Farmer Diddendorf's place. Farmer Diddendorf was taking a harness off a horse that looked as though it were tired to death.

"Do you know where I can get a horse, Farmer Diddendorf?" Tommy asked.

"You can have this one right here," Farmer Diddendorf said. He was pulling off the horse's collar. It was hard and rough and looked as though it would hurt anything it touched.

"How much do you want for him?" Tommy asked.

"I can't charge you anything for him," Farmer Diddendorf said. "He isn't any good. He won't pull the plow. Just feed him so I don't have to."

"Oh, thank you, Farmer Diddendorf," Tommy said. He took the rope and led the horse away.

"His name is Failure," Farmer Diddendorf called.

On the way home Tommy had to pass Farmer Bernstigle's place. Farmer Bernstigle was leaning on the fence. He laughed.

"So you have taken Farmer Diddendorf's old horse to feed, have you?" he said. "He's been trying to give Failure away for over a year."

"His name isn't Failure. It's Success," Tommy said. He went on down the road toward home.

The next afternoon Farmer Diddendorf came over to the Terwilliger place.

"I have a cow," he said. "Her name is No Milk. She loves the horse, Failure. Now that he is gone, she will not eat. I fear that she is going to die."

"How much do you want for the cow?" Tommy asked.

"I cannot sell her to you," Farmer Diddendorf said. "She never gives any milk. I will give her to you if you will feed her so I don't have to."

So Tommy Terwilliger went over to Farmer Diddendorf's place for the cow. She was standing in a bare field. All she had to eat was dry cornstalks.

Farmer Bernstigle was leaning on his gate when Tommy came by with the cow. He laughed and laughed.

"So Farmer Diddendorf got you to take old No Milk to feed, did he?" he said. "He's been trying

(Continued on page 28)



—Illustration by Winifred Jewell



Most of us parents feel a warm sense of pride when we hear our children say to a friend, "That's MY church." We are concerned that they discover this sense of belonging as early as possible.

Do your children, and ours, and the Smiths' and Joneses' really feel that they belong to the church? Are they "strangers in a foreign land"? All too often in the minds of our boys and girls the Sunday church school is the church to them. Church is a term usually associated with grownups; our children may not include themselves in its meaning at all.

This lack of insight makes it possible for a junior high to argue that the minister works only one hour a week, or for an older high school brother to depart with a gang for another church where there is a basketball team or perhaps to the corner soda fountain. We need to be careful that their loyalty is more than just loyalty to a group or to one individual leader. We need to cultivate a sense of belonging to the church, the Body of Christ, a fellowship of believers and a community of the concerned.

Happily, our splendid new curriculum materials are designed to make each child feel a part of the total church. Starting with the nursery and continuing through each grade, teachers and parents are given help in making the child feel that the minister is his minister, too. The quarterly, *Message to Parents*, indicates how important is the role of the parents in the process of Christian education.

As parents, let us look at some specific ways in which home and church can co-operate as we seek to rear a generation to whom the church will be meaningful and vital.

Of primary importance is the climate of the home and the general attitude of the parents toward the church. If the menu for Sunday dinner always includes "roast preacher" or "broiled teacher," the children can easily get the wrong impression. With deep religious roots and lifelong loyalty to the church, such criticism does not disturb the parents; it may even seem constructive. The children, without such background, are likely to be thoroughly confused.

Indeed, the innuendo in casual conversation and the prejudices that we thought the children wouldn't notice are more contagious than the most virulent of viruses! When there is a legitimate complaint, take it to the person involved; don't air it at home or with your neighbors. In your desire to make your church the finest, don't leave your children in doubt about your loyalty.

Mothers, especially, are in a strategic position when it comes to helping the entire family participate in the life of the church. Careful scheduling of mealtimes to fit the hours for junior choir rehearsal or a meeting of a father-son committee can be of tremendous help. Pre-arrangements for shampoos, baths, and primping can reduce to a minimum the last-minute rush to get ready for church. Planning will make for prompt arrival and will improve the family disposition, too. A Saturday night check of the clothing requirements will make for a happy family departure on Sunday morning.

What to wear on Sunday morning is not so unrelated to our subject as it might appear. We remember a stubborn four-year-old whose dislike for the kindergarten was a real problem. When his mother

Children will take an active part in the church that considers and meets their needs.



—RNB

## Study Article and Guide for Parents' Groups

was persuaded that he did not need to wear a stiffly starched white shirt, the child became one of the best-natured little boys in the group. The tension of trying to keep spotlessly clean under penalty of a spanking was too much to ask of anyone. Mother, find out what "they" are wearing; and within the limits of common sense, let your children conform.

Dad usually shares the responsibility of seeing that the tribe is loaded into the family car and that time is allowed to arrive before the tardy bell. Primary Mary's aversion to church school may be because she is constantly embarrassed by being late. Whatever the activity, regularity is of major importance in helping our children feel at home in the church. This is equally true for the nursery child, being parted from his parents for the first time, or for the self-conscious junior, who is anxious to rank well with his class. Parents who allow non-essentials to interfere with regular attendance or who go along themselves with manifest reluctance are to a large degree responsible for stifling enthusiastic church participation in years to come.

Again your attitude is paramount when Johnny

be a warm feeling of belonging, as they sing and pray and put in their offering along with Mother and Daddy.

On those other occasions when the youngsters are sharing, in their own rooms, the expanded session (a full morning program of enrichment), they know that Mother and Daddy are in the "big church" room nearby. Even three-year-old nursery children take trips to see the sanctuary, and come to feel that it is theirs, too.

Wise is that church which regards its Sunday morning activities as one complete program rather than two separate programs. The whole church needs to study; and the whole church needs to worship. When the Sunday church school operates as a separate unit, it is so easy for many to leave without sharing the worship experience. The unified service or the expanded session does much to help this situation.

The child who is taught to leave the church building at the end of church school is not likely to develop a feeling of really belonging in the worship service. Parents seldom realize the negative quality of their example when Mother rushes home to cook the dinner, or Father merely acts as taxi driver to take the children to church school and back.

Parents are the first teachers of religion; they are also the first teachers of stewardship. As soon as a child is old enough to have an allowance, he is old enough to have his own church offering envelopes. Some children never feel that the church is really theirs because "Daddy takes care of the offering." It is poor training to hand a child a dime as an afterthought or at the moment the offering plate is approaching. Wise is the home where the preparation of the offering envelopes is a thoughtful and dedicated act. The children ought to know how generously the family shares in the financial needs of the church.

We know a family who made it a practice to let the children put a major part of the family pledge in their own envelopes to teach them that the church was important. Tithing should begin with the first earnings from a paper route or baby sitting. John D. Rockefeller said, "If I had not been taught by my mother to tithe the first dollar I earned, I would not have tithed the first million dollars I made."

Stewardship is more than money. It is a way of life. A constant sharing of time and talents reveals an underlying philosophy that all we have is a gift from God. Parental involvement in teaching, committee work, and happy sharing of church responsibility is the best insurance that the children will feel that the church is a part of their home. As a result, they will naturally identify the church as their own.

The physical properties of a church building can say to a child that he is welcome. We know a church that has two hand rails on each stairway: one at the usual height and another nearer the level of the tiny hands that clutch it firmly as little feet go down the steps. Children's sized toilet fixtures, drinking fountains, and coat racks speak words of welcome to the tiny tot who must get very tired of living in a

(Continued on page 25)

## Helping Children Find Their Place in the Church

by Harriet and Ed Dowdy

comes bursting in with, "Hey, Mom and Dad, next Sunday it's your turn to be invited to our class; and you have to come early and sit real still. . . ." If you match his eagerness, and the week is spiced with conversation about the big day, Johnny is elated. On the contrary, if Mother is able to drag Dad along after much persuasion, or if both parents are just too busy to come, Johnny's shoulders will droop; and next time he may not bother to extend the invitation at all.

If church school picnics, church-family dinners, father-son baseball, mother-daughter banquets, and the like are on your list of important occasions, you are building well for the future. Harmonious relationships in this area will build happy homes and churches for the long tomorrow.

Granted that not all adult worship services appeal to small children. We are finding that there are many times when all children above the nursery age may share the worship experience as family units. Timmy, aged four, and six-year-old Karen will not understand all that is said; but they will catch the specialness of worship in the sanctuary. There will



For  
"Helping Children  
Find Their Place  
in the Church"

# Study Guide

## 1. Leader's Preparation

A thorough acquaintance with the topic to be discussed is, of course, basic to your preparation. Thoughtful reflection on your own experience in this area will add fresh, illustrative material. After reading the article, decide whether you want to beam your meeting at parents of children up to junior age, or whether it would be more fruitful to slant your discussion for parents of older children. If you decide to cover a broad age range, you will need to enlist other leaders to help when you divide the group for part of the evening. In this case you would plan to allow time for a sharing with the whole group and the making of follow-up suggestions.

Do some thinking in advance, jotting down points at which you agree or disagree with the article and emphases which you feel would be most helpful in your own particular church. Be sure to outline the agenda which you plan to use with an estimate of the time required for each part. You will probably want to plan for ninety minutes or two hours. If you plan to have refreshments, this will take another half hour.

*Beatitudes for the Family*, by Wood, contains several lovely thoughts that would be appropriate for an introduction to your meeting, especially numbers 16, 24-26, 40, and 57. In closing, sentence prayers from those who wish to participate would focus attention on the high purpose of your time together. Prepare, too, for the flexibility and informality which will allow creative thinking within the group.

Invite your pastor or someone else well-acquainted with the total program of the church to serve as a resource person. Be sure to brief him and any others who are to share in the leadership as to exactly what you will expect. When extending invitations or sending notices, be sure to mention the topic with which you will be concerned. Encourage those who get *Hearthstone* to read the article in advance.

Your resources are as broad as your experience and as deep as your concern for a church that ministers in a vital way to all members of the family. Why

not find out what other churches in your community are doing to meet this need? Possibly, you could secure samples of successful programs or materials which are being used by others.

## 2. Conducting the meeting

Following very brief moments of meditation or prayer, there are several techniques which might be used to stimulate the group's thinking.

a) Try a role-playing situation, asking four or five individuals who will speak clearly and who have a ready imagination to take the parts of the Jones family, consisting of Mother, Father, and primary, junior, and high-school-age children. Invariably, church events conflict with school commitments: Church league basketball comes on a school night; deacons' meeting is at same time as P.T.A. The Jones family is anything but happy. Allow the cast time to fill in the details while you summarize the article.

Let the role-playing situation continue until it reaches an impasse; then cut the dialogue and start the discussion. A few questions will get the ball rolling: What was wrong with the scheduling in the Joneses' church? What effect was it having on their family? How could the stress be avoided? How could they have planned better? Is this a problem in our church?

b) Another approach would be to introduce the discussion with a true-false quiz about the program in your own church. Adapt the following statements to your own situation:

- 1) If a child is just taken to the church often enough, he will feel that it is his church. T( ) or F( )
- 2) Age-group activities have been tried and found wanting. So we are now ready to go back to an ungraded church school. T( ) or F( )
- 3) Our church already has more meetings than we can attend. So it would be foolish to plan anything new. T( ) or F( )
- 4) Professional leadership and a lot of money are needed to launch a successful program helping children feel at home in church. T( ) or F( )
- 5) During the past year (insert

proper number) major events have been held in our church with the entire family in mind. T( ) or F( )

6) Youth Week helps young people understand church organization and lets them see some of the problems involved. T( ) or F( )

7) It's impossible to plan activities that include everyone. So there's no reason to try. T( ) or F( )

8) The worship service of the church is for adults; it would be better if children under twelve didn't attend. T( ) or F( )

c) A third approach might be to ask several parents to come prepared to fire questions at the resource person in the manner of a press conference. Prime each questioner with an introductory question to get started. Appoint a recorder to catch several of the provocative questions to be discussed by the whole group. Here are some typical questions to use as a starter:

1) What is our church doing to make children find their place easily?

2) How can we expand existing traditions like the picnic or Christmas party to make more family-centered programs?

3) How do we let people know when something is planned for the whole family? Could we improve our communications?

4) What do the parents do with the *Message to Parents*? How can parents and teachers work together?

5) School and church events often come the same night. Is there any way to avoid conflicts by clearing dates, so that the Couples Class doesn't plan a Family Night at the same time that the Cub Scouts meet?

6) Do you think that we are trying too hard to have things at church? How about a "Stay at Home Night"?

7) Does the number of divorces and delinquency in our neighborhood indicate a need for more church effort to strengthen family ties?

You may decide to use a combination of the above suggestions. Would it be possible to have about twenty minutes with your pastor or Christian education director describing the general needs and problems? Then use some of the questions above for discussion topics. This meeting might spark a new interest in family consciousness in church.

## 3. Available Helps

Write to your Department of Adult Work and Family Life for detailed listings of Family Night suggestions.<sup>1</sup> Contact your local Church Federation for information on local churches with outstanding programs in this area. Make a study of curriculum material provided for children in your church.<sup>2</sup> See also *The Bethany Guide, Baptist Leader, Hearthstone*.

<sup>1</sup>Richard E. Lentz, 222 S. Downey, Indianapolis 7, Ind.

Joseph J. Hanson, 1703 Chestnut St., Philadelphia 3, Pa.

<sup>2</sup>Bethany Graded and Judson Press.

Helping Children Find Their Place in the Church

(Continued from page 23)

world where everything seems made for giants.

An alert church will seek new opportunities to minister to the whole family. Perhaps your church already has a nursery and a unified program of study, worship, and enrichment for children on Sunday morning. A little imagination will expand your family program. Graded or departmental activities are fine; but do not overlook the possibilities of including the entire family.

Plan for the couples with young children who could sing in the choir if there were nursery provisions on rehearsal nights. What happens to children who are brought with their mothers to afternoon meetings? Is there anything that one or two children can do while a parent attends a committee meeting (books to read, puzzles, a record player with suitable rec-

ords)? Thoughtfulness will make the child feel at home and avoid any hostility that might lead to trouble.

Although written in another connection, Paul's words to the Corinthians about the church describe the appropriate attitude of the church toward the children: "For just as the body is one and has many members, and all the members of the body, though many, are one body. . ." (1 Cor. 12:12 RSV). So it is in the modern church. There are many activities and many age groups, but only one church. The children should learn to feel themselves an accepted part of the total fellowship at every step of their development. The same words will be filled with new meaning as the child grows older; and church membership will make increasingly important demands on his loyalty as he matures. Nevertheless, he should not lose the zest of the three-year-old who says to his playmate, "That's MY church!"

BIBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

A	Top part of a suit -----	79	67	11	89		
B	What Cinderella's god-mother was -----	71	48	64	21	19	
C	What women try to get by dieting -----	65	76	45	81		
D	The circus ringmaster uses one -----	63	28	52	46		
E	Fastened with cord or rope -----	58	14	51	35		
F	Rin ----- movie dog --	20	49	4	62	31	53
G	Zero -----	32	88	16	54	2	69
H	The king of birds -----	84	6	33	83	92	
I	The secret of Samson's great strength -----	37	73	25	43		
J	Cain's father -----	70	44	77	7		
K	Number of sides to a square -----	82	55	22	47		
L	Shy, or afraid, like a mouse -----	24	5	91	57	13	
M	Shed tears -----	75	30	72	15		

N	A movie, play, or circus --	23	66	90	41
O	One of the three blind ones in a nursery rhyme -----	18	42	60	39 3
P	Container for food -----	56	12	85	86
Q	Most awful -----	1	38	10	61 27
R	Shape of a baseball -----	74	34	68	26 87
S	The best to drink -----	36	8	78	40 59
T	An elaborate meal or banquet -----	9	29	80	50 17

(Solution on page 28)

	1	2	3	4		5		6	7	
8	9	10	11	12	13		14		15	16
17		18	19		20	21	22	23	24	
25	26		27	28	29	30		31	32	
33	34	35		36	37	38	39	40		41
42	43	44		45		46	47	48	49	50
51		52	53		54	55	56		57	
58	59	60	61	62		63	64	65	66	67
68	69		70		71	72	73	74		75
76	77	78		79	80	81		82	83	84
85	86		87	88		89	90		91	92



When I come home from school, later and a little more weary than usual, and I find breakfast dishes in the sink, yesterday's papers on the floor, the youngest child cross and irritable because of a cold, a hungry husband, wanting an early supper because he has a committee meeting, and a teen-age son, who just has to have a favorite shirt ironed, I may, momentarily, have my doubts. But somehow we get through the evening. Order is restored. The mechanics of living are organized again, and then, as the mother of three active children, and as a teacher in the local junior high school, I am sincerely and completely convinced that life can be richer, when mother works outside the home. More abundant family living can result when mother is employed if—and the *if's* are important—adequate provision can be made for the supervision of the children; if the members of the family co-operate in doing the household chores; and if the employer realizes that a mother's first responsibility is to her family.

More and more firms are turning to mothers to augment their labor force. They are planning working hours so that mothers can work while their children are in school. One of the largest mail order houses in this area has many mothers employed, whose hours are from nine to three o'clock each day. Inability to provide adequate care for their children, no doubt, keeps many other mothers from seeking employment.

Supervision of the children doesn't happen to be a problem in our family, because the children are in school at the same time that I am teaching. It is my opinion, however, that licensed nurseries or kindergartens provide better supervision than that which is given by the average hired housekeeper or nursemaid. A close family friend, who is willing to assume the responsibility, probably gives the most conscientious child care. I doubt if any mother can be truly happy in working outside her home, unless she has confidence in the one who is serving as guardian of her children while she is away.

# Life Can Be Richer...

## EVEN IF

## MOTHER WORKS

*by Cora Belle Beare*

When children can be properly cared for, more and more mothers are accepting gainful employment. What are the rewards? Monetary gain is perhaps the most obvious answer, and this is a realistic answer. With the rising cost of living, many families have found one income insufficient to maintain a comfortable standard of living. According to recently released statistics, some 30 per cent of the married women are gainfully employed in the United States; and the average annual income for families in which the wife is working is 35 per cent above the national average. Additional income provides money for music lessons, vacation trips, concerts and plays, and more gracious living, as well as paying doctor bills, college entrance fees, and house mortgages.

A word of caution might be appropriate. The standard of living in a family should never get so high that the mother's income is needed to pay for the necessities of life. Children do sometimes get sick. Mothers do, at times, have to quit working outside the home.

Nor should the family acquire debts, expecting to repay them out of Mother's earnings. As Kermet Eby has pointed out, it may be good business to go into debt for a son's college education, but very poor business to go into debt for a late-model automobile. With these cautions in mind, the working mother might justifiably revise the old proverb to read, "Two can live cheaper than one, if they have two incomes."

I dare to assert, however, that the side benefits to the family are more important than the additional income. When the children go off to school and Father and Mother go off to work every day, the family becomes more unified. Each member learns to contribute his share for the good of the whole. First things tend to be given first importance. Co-operative living and harmonious sharing are worthwhile by-products which a family may gain when Mother works.

Urban parents are often guilty of creating "made-work" for their children, because they realize that the discipline of a regular task helps establish good work habits.



—Photo by erb

**When Mother works outside of the home, the children acquire more home responsibilities and learn to be dependable and self-reliant.**

have to be done. These jobs may not be particularly interesting, but they are necessary for happy family living; and the quicker they help get them out of the way, the more time they will have for more entertaining pursuits. I feel sorry for children who are allowed to grow up believing that they need to do only those things which they enjoy.

Suppose there comes a time when everyone in the family has legitimate outside activities. I will leave dishes, or any other household chore, without a qualm, if it is necessary, to watch my son play basketball, to listen to the children's band concert, or to participate in any activity which is important to the children. I always find time to check a difficult math problem, listen to a report that has to be given at school the next day, or give out a list of spelling words. Those things come under the category of putting first things first. People are more important than things.

Our family is a closer-knit unit, furthermore, because we share the same leisure hours. We not only work together; we play and worship together. We share the same hobbies and interests. Swimming is our favorite participating sport; and we swim together summer and winter. Picnics at the beach are fun for both children and adults. We are active workers in the various church organizations. Music is a continual source of pleasure; and our musical library ranges from rock 'n' roll to symphony and opera. We have a family orchestra. Both of the girls and I sing in church choirs. My husband and son are high-fi addicts. Working, playing, and worshipping together knits closer family ties.

Social activities are limited largely to events which will include all of the family. Our closest friends have children approximately the same ages as our three; and we often attend sporting events, plan parties, outings of various kinds, and even spend vacations together. It gives us a warm glow of satisfaction to see our children enjoying themselves

(Continued on page 30)

When Mother is away all day, each member of the family can understand that it is only fair for each to assume his share of the house-keeping chores. Children become necessary to the smooth functioning of the family. They feel needed and secure.

In our family, chores are selected in an informal family council. All of the jobs are listed, and each selects his duties. Among the children, there is much mental arm-twisting and side bargaining such as, "If you'll help me, I'll help you"; but the distribution is somewhat the same each week. Each makes his own bed, and cleans his own room. Gene, age 14, is responsible for the living room, dining room, and halls. Gail, age 11, cleans the kitchen. Janis, age 8, takes charge in the two bathrooms, and my husband cleans the den and the recreation room, and supervises the other cleaning. Meanwhile, I do the washing, ironing, mending, shopping, meal-planning, and most of the cooking. Everyone helps with the yard and the cars. (We all enjoy being outdoors.) The dish-washing job is

rotated. This schedule is flexible and varies from week to week, depending on the outside activities of the individual members of the family.

All goes well until everyone has outside activities at the same time. Then the cleaning schedule is wrecked, and confusion reigns. Sickness, too, tends to upset the normal routine. Nevertheless, the mother who hires a maid misses part of the value of her employment, even though, at times, the house may get out of control. In spite of the fact that all of the members in our family live very active lives, our house stays more presentable during the school term, when we have a set routine, than in the summer, when the children and I are on vacation. Furthermore, I can remember when the children were small, before I went back to teaching, that there were days when my activities were not completed so smoothly and efficiently as my beautifully planned schedules demanded. By permitting children to help, they take more pride in their home. They learn, too, that there are certain jobs that



## Tommy Terwilliger's Animals

(Continued from page 21)

to give her away for a year."

"Her name is Lots of Milk," Tommy said. He went on his way home.

The next day Farmer Diddendorf came over to the Terwilliger house.

"I have a hen," he said. "The hen was very fond of the cow. Now that the cow is gone, the hen won't eat. I fear that she is going to die."

"How much do you want for the hen?" Tommy asked.

"I cannot sell her," Farmer Diddendorf said. "She never lays an egg. I will give her to you if you will feed her so I don't have to."

So Tommy went over to Farmer Diddendorf's place after the hen. She was shut up in a coop, and all she had to eat was wheat hulls.

Farmer Bernstigle laughed and laughed and laughed as Tommy came by his place with the hen.

"So you have Farmer Diddendorf's hen No Good to feed, have you?" he said. "He's been trying to give her away for a year."

"Her name is Very Good," Tommy said. And he went along home.

By Saturday when Father Terwilliger could spend all day in the country, Success was looking like a new horse. Tommy had fed him a pan of oats every day. He had given him plenty of good hay. He had rubbed his shoulders where the hard, rough collar had made them sore. When Father had put a nice, smooth-padded collar on him and hitched him to the plow, he went so fast that Father could hardly keep up with him.

Tommy had given Lots of Milk a pan of nice warm bran every morning. He had given her all the sweet hay that she could eat. She was giving some

milk every day. Very Good, the hen, had had good grain twice a day and a tray of mash to eat from all the time. She had already laid two eggs.

In the afternoon Farmer Diddendorf came over to the Terwilliger place. He saw Success pulling the plow. He heard about Lots of Milk and Very Good. He felt very bad because he had given away such good animals. He went up to Father Terwilliger.

"I am so fond of my horse, my cow, and my hen," he said, "that since they are gone, I grieve. I cannot eat. I fear that I am going to die. What will you take to give them back to me?"

"We cannot take anything," Father Terwilliger said. "You gave them to us. We will give them back to you."

So Farmer Diddendorf put a rope on the horse's neck.

"Come on, Failure," he said.

He put a chain on the cow's horns.

"Come on, No Milk," he said.

He put a chicken coop on the ground.

"Get in there, No Good," he said.

Then he went along home with the three of them.

Tommy Terwilliger went to bed. He loved Success. He loved Lots of Milk. He loved Very Good. He grieved because they were gone.

Farmer Diddendorf put the same hard, rough collar on the horse's neck. He turned the cow into the same bare field with nothing but dry cornstalks to eat. He shut the hen up in the same coop with nothing but wheat hulls to pick at.

Of course, the horse wouldn't pull the plow. The cow wouldn't give any milk. The hen wouldn't lay any eggs. Farmer Diddendorf was so angry that he almost had a heart attack, because now he had to feed the animals himself.

The next Saturday, Father Terwilliger went over to Farmer Diddendorf's

place. On the way he met Farmer Bernstigle.

"The horse won't pull the plow. The cow won't give milk. The hen won't lay eggs," Farmer Bernstigle said. "Farmer Diddendorf is mad because you let him take them back. He has to feed them now."

Father Terwilliger just smiled and went on over to Farmer Diddendorf's place.

"My son got so fond of the horse, the cow, and the hen," Father Terwilliger said to Farmer Diddendorf, "that he is grieving because they are gone. He won't eat. I fear that he is going to die. What will you take for the horse, the cow, and the hen?"

Farmer Diddendorf beamed. "Since your son loves Failure and No Milk and No Good, I will give them to him," he said. "Remember that they are valuable animals, and that I am doing this out of the kindness of my heart."

"How nice to have such a kind heart," Father Terwilliger said. "And just to show you that I have a kind heart too, I will pay you for the animals."

Farmer Diddendorf took the money that Father Terwilliger held out to him. Never again now would he be able to come after Success, Lots of Milk, and Very Good.

When Father Terwilliger got home, Tommy saw Success and Lots of Milk and Very Good through his bedroom window. He jumped up from his bed and ran out of doors. He hugged them all. He gave Success a pan of oats. He gave Lots of Milk a pan of bran. He gave Very Good a pan of mash. Then he ran back into the house.

"Mother, Mother," he cried. "Fix me the biggest breakfast in the world."

And from that time on everyone on the Terwilliger place was as happy as happy could be.

W  
I  
L  
B  
U  
R



"What this family needs is more men."

## Biblegram Solution

(Biblegram on page 25)

SOLUTION: "When I am afraid, I put my trust in thee. In God, whose word I praise, in God I trust without a fear. What can flesh do to me?" (Psalm 56: 3-4)

### The Words

A Coat	K Four
B Fairy	L Timid
C Thin	M Weep
D Whip	N Show
E Tied	O Mouse
F Tin Tin	P Dish
G Nought	Q Worst
H Eagle	R Round
I Hair	S Water
J Adam	T Feast



# Family Counselor

**Q** Please discuss in your department about punishing children, especially mere babies. I have a little two-year-old grandson whose parents punish him for what he does and doesn't do. They whipped and scolded the child long before he walked, and he walked young.

I try to tell them there is a right way to correct a child and that it takes patience and love—and lots of it—and the right examples to train a child. I've pleaded and begged for the baby, just to be told I was a nosy grandma wanting to spoil the baby. I tried to tell them he was only a baby and didn't and couldn't understand such treatment, that a baby only understands and responds to love and kindness. They say, "Oh, he understands, he knows, and he has got to mind!"

They speak of blistering him as a matter of course. I've seen his father with a switch burn welts on his little legs that lasted for days and when the child cried out with pain he stood over him telling him to hush. And he hits him with a belt until the child screams with pain; then they say they are not mistreating him, just making him mind!

I think it's inhuman and nothing short of brutality. I'm sick of it. Could parents love a child and treat it this way? They say they want more children—I pray not! Is there anything to be said or done in behalf of this innocent, helpless child? I'm afraid of the future and the consequences. It's breaking our hearts and health.

**A** I must confess it is difficult to realize there are parents who will deal with a two-year-old in

such a cruel way. You have every right to be deeply disturbed about what such behavior will do to your grandson. Surely there must be occasions in which your grandson and his parents have happy times together. That they are not sufficiently frequent or adequate to give him the feeling of security he needs is likewise evident.

The parents need to realize that if they continue to treat their son in the way you describe, there may be several possible results: (1) he may grow up to be obsessed by abnormal fears—fear of all authority, fear of the dark, fear of people, fear of his own normal impulses; (2) he may become unusually submissive, afraid to show any initiative or to express his real feelings or to mingle on an equal basis with his peers and hardly able to relate himself to individuals; (3) he may bottle up his real feelings, his hostilities and his fears, and when he gets away from home—or even before—become antisocial in his behavior and run the danger of becoming a juvenile delinquent.

Your problem, of course, is how to get the parents to realize what they are doing. They, as is true of most parents who behave like this, probably seldom read books, pamphlets, or articles on child development and guidance. Nevertheless, one thing you can do is to get into the home such materials, hoping that one or the other may occasionally read something

in this area. Why not give them a gift subscription to *Parents'* magazine. The two Public Affairs Pamphlets by James L. Hymes, Jr., *Enjoy Your Child—Ages 1, 2 and 3* and *Three to Six* would be helpful (Nos. 141 and 163 respectively, 25 cents each). The larger booklet entitled *Your Child From One to Six*, published by the Children's Bureau (Publication No. 30, revised, 1956. 20 cents. Order from Superintendent of Documents, Washington 25 D. C.), would also be desirable for them.

Evidently your daughter and her husband are not active in any group of young parents. Why not talk to your minister, asking him if representatives from the young married couples groups in your church would visit your daughter and her husband and try to get them interested in the activities of the group.

Since the parents feel that you are a "nosy grandma wanting to spoil the baby," you probably have done all that you can do by personally urging them to deal differently with the child. In fact, *if you keep after them, you may make conditions even worse*. I know it is difficult to accept this conclusion, but I am sure you realize it is true. However, you can give your grandson love and understanding, making sure that in doing so you do not give him the impression that you disapprove of the parents' behavior.

*Donald M. Maynard*



# Family Fun with Old Magazines

by Rosalie W. Doss

We never throw away old magazines at our house, at least not until we have gotten every shred of usefulness and fun out of them. By then, there usually isn't very much left to discard. All our magazines are thoroughly read first, of course; but after that the fun really begins. It is amazing how many games, hobbies, and hours of interesting recreation a pile of old magazines can supply.

Our pre-schooler and her little friends like to use the old magazines to play a game called *The Big Game Hunt*. I pass out blunt-pointed scissors; and the youngsters go through the magazines looking for pictures of animals. The one who finds the largest number of animal pictures is the winner. But the fun doesn't stop here! After the animal pictures have been counted, thoroughly admired, and those not in color have been decorated with crayon, they are lined up on the floor, one behind the other. Then the children have fun playing circus parade. This Big Game Hunt has filled many rainy mornings with fun for the youngsters.

The eight- and nine-year-old girls in our neighborhood are especially fond of the fashion and home decoration magazines. The fashion magazines supply large families of paper dolls. The home decoration magazines are a storehouse of furniture for doll houses. The girls cut out the individual pieces of furniture and paste them on cardboard to give them stiff backing. A strip of cardboard bracing glued to the back of each piece of furniture helps it to stand up in the doll house. Should the girls get tired of their furniture, all they need to do is to go through more old magazines and completely change the furnishings and decor of their doll houses. It's fun and at the same time instructive. It gives the girls ideas on housekeeping and neatness in furniture arrangement.

Both boys and girls find it fun to make their own jigsaw puzzles with the aid of old magazines. Our

boys and girls look through the magazines until they find a large colored picture with lots of detail. The picture is pasted on cardboard and cut into thirty or more odd-shaped pieces. The children then exchange their puzzles to see if they can put together each other's picture puzzles.

Another game that the older children like is slogans. They cut out the slogans of popular products and pictures of the product. The pictures are spread out on the dining-room table with the slogans jumbled up above them. The idea is to see who can match the most slogans to the pictures of the products that they advertise.

Gardening magazines are especially prized for their lovely pictures of growing things. We often cut out a full-page color picture, mount it, brush it with clear shellac, and hang it on a bedroom wall. Here it is admired until another picture takes its place.

The children have also found that tiny flowers and blossoms cut from gardening magazines have all sorts of decorating possibilities for gift cards, paper plates, and little vases. Their favorite, however, is decorating plain white notepaper with pictures of flowers and making it into glamorous stationery.

Not only have our old magazines given us happy hours of fun and amusement; but we have also used them for more serious projects. Once when our second-grader was having difficulty identifying numbers, we made up a game that soon taught her to recognize numbers quickly. We gave her a "fat" magazine and called out numbers. She then tried to see how quickly she could find the page with the number on it. In no time at all, she could read numbers easily!

Of course, we never discard a magazine until favorite recipes and household hints have been clipped: some for ourselves and others to be shared with friends. Then there is sure to be a member of the family or a friend who collects

## Life Can Be Richer— Even If Mother Works

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and each other, while they are participating in good, clean, wholesome recreation.

Homemaking is a challenging, full-time occupation, but too many people confuse homemaking with housekeeping. Housekeeping is a part of homemaking, and it can be a creative and satisfying part. Personally, I thoroughly enjoy taking an old article of clothing, and transforming it into a useful, fashionable garment. I like to try to plan, prepare, and serve a dinner that is a work of art—beautiful to behold and delicious to eat. But my beloved (and usually intelligent) husband is convinced that housekeeping is a job that any high-grade moron can do adequately in spare time. Therefore, in our household, housekeeping lacks status. Homemaking, on the other hand, is a full-time job, and my husband cheerfully and loyally shares in its responsibilities. It is our hope that together we can provide for our children useful work and plenty of it, satisfying relationships with other people, helpful appreciation of others, wholesome recreation, and a positive understanding of God as Father and of their roles as his children. My teaching position is only a part of my full-time job of homemaking, a part which I find intellectually respectable and emotionally gratifying.

## A Child's Eye View of Death

(Continued from page 15)

the names of my two brothers, whose bodies lie in soldiers' graves. We explained that it was too costly to bring the bodies home, but their names are here because death does not divide a family.

On the other side of the double stone they read my father's name and the date of his birth. "Why is Grandpa's name here while he is still alive?" they asked. We explained that Grandma and Grandpa would want to lie side by side in death, and it had seemed logical to have both names carved at once. They pondered this not too happily. Then, her face lit in a smile, the four-year-old spoke for them all:

"I bet she'll be glad when she sees him coming! They can sit on the rainbow and drink a cup of tea!" Her theology is improving as the years go by—but the thought appeals to me!

poetry or cartoons. Don't forget him!

So next time you get ready to discard a pile of old magazines, ask yourself if you are really through with them. They may be just what you need for family fun on a rainy day!





# BOOKS

## for the hearthside

### For Adults

One way of keeping accurately, quickly, and well informed is by reading **Public Affairs Pamphlets**, published at 22 East 38th Street, New York 16, N. Y. They are brief, 28 pages each, and sell for only 25 cents per single copy. The following are on various topics of interest to adults and parents.

No. 24A, *Syphilis: The Invader*, by Erik Barnouw and E. Gurney Clark, M.D. This problem is lately increasing in intensity and demands intelligent facing.

No. 215, *Save Your Sight*, by Elizabeth Ogg. Here is help to prevent blindness, to guide parents who have children with limited sight, and to stress protection of workers' eyes in industry.

No. 220, *Cigarettes = Lung Cancer?* by Pat McGrady. The science editor of the American Cancer Society carefully reviews the evidence and concludes that "the percentage of cigarette smokers is greater among lung cancer patients than among healthy people of the same sex, age, and socio-economic status."

### For Young People

That even young love does not always run a smooth course is the theme of *Ring Around Her Finger*, by James

L. Summers (Westminster Press, Phila., 1957. 206 pages. \$2.75). Jack Wagner and Lucy Roberts, young and in love, marry before Jack has finished college. What looked so rosy and romantic before now turns out to be full of problems and difficulties. After many sobering experiences they finally come to the realization that marriage will work only when they make it work. The book closes as they set out to face life realistically. Here is a clear picture of marriage that yet does not discourage or frighten, portrayed by a writer who knows' and sympathizes with young people.

\* \* \*

Life among the Indians before the coming of the white man is the background for *The Horsecatcher*, by Mari Sandoz (Westminster Press, Phila., 1957. 192 pages. \$2.75). Yellow Elk is a Cheyenne youth who is more interested in catching and taming beautiful wild horses than in becoming a great warrior. Here is a story that shows how bravery can be as great in the man of peace as in the man of war. His experiences as he tries to prove his right to live his own life offer young readers some exciting adventures. The author is well known in her field, as she has been in charge of advanced novel writing at Wisconsin University's Writers' Institute since 1947.

\* \* \*

The transformation of a barn into a summer theater is the background for *Straw Hat Summer*, by Marjory Hall (Westminster Press, Phila., 1957. 188 pages. \$2.75). Gail Prentice, compelled to stay at home on the farm instead of joining her friends in exciting summer jobs, finds that excitement comes to her. A group of Wicket Players leases the family barn for a little theater; and Gail is soon involved in all the fun, wonder, and hard work

of summer dramatics. The author, an advertising executive, has written widely for teen-agers.

### For Children

Three little Indians and one little bear are the main characters of *Snifty*, by Olive Price (Westminster Press, Phila., 1957. 157 pages. \$2.75). How Snifty, the bear cub, is found, the adventures that center around him and the three Cherokee children, Mickey-Straight-as-a-Tree, Kamama, and Smoky Jo, and the customs and celebrations of the Cherokees combine to provide young readers with good reading matter. The Great Smokey Mountains form the geographical framework for the story.

\* \* \*

Another in the Makers of America series of biographies for children is *Roger Williams—Defender of Freedom*, by Cecille Pepin Edwards (Abingdon Press, Nashville, 1957. 128 pages. \$1.75). Here is the dramatic story of one of the most vigorous fighters for freedom in our nation's history. It begins with his eleventh year, showing how his fierce struggle for religious freedom began; takes him from England to America where further troubles await him; and closes with his triumph in establishing Rhode Island as a free state. His fair dealings with Indians are given attention. Girls and boys will revel in this account of one who risked so much for his faith and did so much for his country.



# Over the back fence

## Thirty Days Hath April . . .

And there is a special observance for nearly every day!

Healthwise this month is set aside for the observance of two very significant appeals. April is Cancer Control Month, sponsored by the American Cancer Society, and Easter Seals Month for the Benefit of Crippled Children and Adults. Both of these organizations carry on work that is vitally significant to family life.

Politically, April has been fraught with momentous events. The Revolutionary War began April 19, 1775. The Civil War opened on April 12, 1861, with the attack on Fort Sumter, and closed on April 9, 1865, with Lee's surrender to Grant at Appomattox. Five days later on April 14, Abraham Lincoln was shot by Booth in Ford Theatre. World War I started for the United States on April 6, 1917.

In the literary field April is the birthmonth of such famous persons as Hans Christian Andersen, Washington Irving, Swinburne, Wordsworth, Shakespeare, Edward Gibbon, Artemus Ward, Daniel DeFoe, John Burroughs, and others too numerous to list.

Musically speaking April welcomed into the world such figures as Stokowski, Lehár, Rachmaninoff, and Prokofiev.

For many millions of people around the world, April is the month in which occurred what many believe to be the greatest single event in all history, the resurrection of Jesus Christ. Some might hold for his birth or the crucifixion as that incident; but it was the resurrection which vindicated both earlier events. For, as Paul bluntly puts it, if Christ has not been raised, then our faith is in vain.

We might well add to the poet's lines,

Winter's done, and April's in  
the skies,  
Earth, look up with laughter  
in your eyes,  
that hope and faith be there along  
with laughter.

## Youth Challenges Parents and Church

Out of United Christian Youth Movement Council meetings of 1956 and 1957 have come insistent demands on the part of young people that more attention be given by parents and the church to the need for sex education at home and in the church. These youth believe that there must be much more sex education provided and that it must begin earlier as a systematic program.

They point out that conditions of modern life are starting young people dating earlier and marrying at an earlier age. They also remind us that there is much sex education going on all the time, with most of it warped and unwholesome, if not downright vicious. They insist that the Christian implications of sex as a part of the total personality which is the creation of God must be explored and set forth by the church for the guidance of parents and children and young people.

Youth are asking the church to answer such questions as these:

1. Whom shall we date and when should we begin?
2. How do we know when we're in love?
3. How can we know when we are ready for engagement?
4. What standards are important in choosing a mate?
5. What new responsibilities and privileges does engagement bring to a Christian couple?
6. How much affection can an engaged couple express without jeopardizing marriage?
7. How can we know when we're ready for marriage?
9. What constitutes good preparation for parenthood?
10. What is our church's position on marriage and divorce?

Hearthstone believes that these young people are right. We want to help them find the answers to the questions that they are raising.



## Poetry Page

### What Good Are Tears?

What good are tears?  
I've watched them fall—  
Across the pages of my life—  
To what avail?

What good are sighs?  
I've heard them moan  
Within the portals of my heart—  
Like night wind's wail!

What good is grief?  
I've felt its pangs—  
Dig deep within my soul—  
With no relief!

But there is hope!  
I know loved ones  
And we shall meet again—  
This my belief!

—Leila T. Ammerman

### Awaited Sunrise

At last is sunrise, after eager hours  
A sudden splash of cranberry and gold  
That turns the neighbor's roof to mystic towers,  
A castle fired with beauty brave and old.  
It puts the ruby glass my window boasts  
To shame and rivals all the myriad hues  
My cherished vase displays, for dawning hosts  
Of daylight rout the ordinary views.  
And this breathtaking splurge of color leaves  
Me well aware that it was truly worth  
The hours I spent awaiting it, for thieves  
Of time can never steal this joy of earth.  
The sunset, too, is glorious, but day  
Sweeps all before its Apollonian way.

—Mary Lucretia Barker

### More Like Mary

One day my household schedule seemed too full,  
As I was hurrying from task to task;  
But then I stopped a moment and I thought,  
"To have more time is not what I should ask."

For I remembered how our Savior spoke  
To Martha when her day was filled with care.  
"I will be more like Mary," I avowed,  
"Draw near to Christ and leave my burdens there."

—Louise Darcy

### Home

This is my little world; a sacred trust  
From God, Creator of the universe.  
Within these walls, I sweep and bake and dust,  
And fashion lives, for better or for worse.  
Here with my husband's strength to lean upon,  
And sturdy boys and girls with eyes ashine,  
Here is the best that I could ask of life.  
Thanks be to God, this little world is mine.

—Helen Giorgi





For Mother's Day and Every Day --  
**give *Hearthstone***

Turn your calendar to May and put a big red circle around the week, May 4-11. That's Family Week—and it's climaxed by Mother's Day. It's a time for mothers and their families to show their appreciation of each other—to do things together as only a family can. And what better expression of family unity than *Hearthstone*? A truly Christian family magazine, it features something for everyone, every month. Surprise Mother on her Day. (Or Mother, how about surprising your family? You'll make this a memorable Family Week.) A year's introductory or gift subscription, only \$2.50. Regular individual subscription, \$3.00. An attractive gift card will be sent free if you request it.

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